

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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[ONE PENNY.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

## SUNDAY, August 21.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Miss AMY WITHALL, B.A.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE LANSDOWN.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. DELTA EVANS.  
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 4.  
 Croydon, Free Christian Church, Wellesley-road. Closed during August.  
 Essex Church, The Mall, Notting Hill Gate. No services during August.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. T. P. SPEDDING.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. I. FRIPP.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.  
 Ilford, High-road, 11 and 7.  
 Islington, Unity Church, Upper-street, 11, "Prof. Harnack's Great Sermon at the Berlin Congress"; 7, "The Great Significance of the Congress," Rev. W. TUDOR JONES, Ph.D.  
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. H. G. CHANCELLOR, M.P.  
 Kilburn, Quex-road. Closed during August.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. D. DAVIS.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. CYRUS A. ROYS, of Uxbridge, Mass.  
 Richmond, Free Church, Ormond-road. Closed during August.  
 Stoke Newington Green, 11.15 only, Mr. ION PRITCHARD.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. P. GODDING.  
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, Worple-road. Services will be resumed September 4.  
 Wood Green Unity Church, 11, Rev. F. R. SWAN; 7, Mr. F. R. NOTT, LL.B.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. JOSEPH WOOD, of Birmingham.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. A. H. SHELLEY.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. ROWE, B.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. P. C. GALLOWAY.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITE-MAN.

CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPPS.

DEAL, Unitarian Chapel, High-street, 10.30, Rev. ARTHUR GOLLAND.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.

GORTON, Brookfield Church, 10.45 and 6.30.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Rev. JOHN HOWARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. ROSLING.

LEICESTER, Free Christian Church, 11 and 6.30. Church closed, August 14 and 21.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. DAWES HICKS, M.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. R. SHANKS.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. CHARLES PEACH, of Manchester.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. E. P. LANG BUCKLAND.

MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. H. E. SHORT.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. E. H. REEMAN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. JOSEPH WILSON.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. B. C. CONSTABLE.

SOUTHAMPTON, Church of the Saviour, London-road. Service 6.30 only, in the Kell Hall during August.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.

WAREHAM, South Street, 6.30, Rev. W. S. SOLLY ON "The Ober-Ammergau Passion Play.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOORTH.

## VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

## CHANGE OF ADDRESS.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

## NOTES OF THE WEEK.

WE print to-day the second part of our report of the International Congress of Free Christianity and Religious Progress in Berlin. The Congress closed, after its serious pursuits in Berlin, with a pilgrimage to Wittenberg, Weimar, and Eisenach. With singular appropriateness the last meeting was held in the large courtyard of the Wartburg, on Friday, August 12. The membership has exceeded 2,000, while as many as 16 nationalities and 30 different religious communions have been represented. We are hopeful that the completeness with which its avowed aim to be representative of the liberal movement in religion all over the world has been achieved will be fruitful in good results, and not least in helping forward friendly relations between the various sections of Liberal Christianity in our own country.

WE hear with particular pleasure that Professor Eucken, of Jena, has accepted an invitation to deliver the Essex Hall Lecture next year. Professor Eucken, who has held the chair of philosophy at Jena for more than a quarter of a century, is recognised on all hands as one of the strongest and most influential thinkers on the problems of philosophy and religion. He has not, we believe, lectured in England before, and his visit will be anticipated with keen pleasure by a large number of people who have received help and inspiration from his writings.

THE theological faculty at Jena has been noted for a long time for its liberal teaching. It is quite in accordance with its reputation that it should organise a

summer school (which has been in session during the past week) for the study of religion from the point of view of Liberal Christianity. Among those whose names appear on the programme are Professors Gunkel and Krüger of Giessen, Bousset of Göttingen, and Weinel of Jena. The aim has been to treat questions of living interest in a spirit which combines deep reverence for the ideals of historical Christianity and its Founder, with loyalty to the advancing knowledge and culture of the present day.

THE visit of German students to England during the past week has been of more than usual interest. The idea of the Anglo-German Students Committee, of which Sir Frank Lascelles is chairman and Lady Courtney of Penwith and others members, is "to encourage a better mutual knowledge of the rising generations in England and Germany by prolonged visits of university students from one country to the other during the vacations." This year, 68 students, representing, so it has been stated, every faculty of every university in Germany have come to us; next year it is hoped to organise a return visit of undergraduates from these islands to Germany. Professor Sieper, of Munich, who accompanied the party, gave at University College a course of four lectures on "The Influence of English Culture on Germany," "English Education," "Social Work in England," "Æsthetic Culture in England," all of which showed an astonishingly wide and accurate acquaintance with our life, institutions and character, and provided an impartial yet sympathetic estimate of forces that have been directing the stream of national development. The tour will include visits to Oxford and Cambridge and to some of the cathedral and industrial towns.

LORD COURTNEY in presiding at Professor Sieper's first lecture, referred to the spheres of industrial and political organisation in which England had some small claim to have gone a little further than others.

But some who had learned a little from us at first were overtaking and perhaps passing us by, and amongst them must certainly be reckoned the people of Germany.

"In their future course," he said "they should be learning from Germany as Germany in the past perhaps had learned a little from England. It was this great interchange of giving and taking at which the observer of the world's movements rejoiced, by which nation helped nation, and the rivalry became one of generously helping forward the progress of each other—a spirit of development in which each nation might acquire that which was best from the other and each nation might in the process drop that which was worst in itself. He hailed the arrival of the students of Germany in England as showing a step forward in the movement of mutual intercourse and mutual education."

In this connection we trust that the Anglo-German institute which Sir Ernest Cassel has so munificently started may, besides rendering assistance to necessitous workers domiciled in both countries, make some practical contribution, as the *Berliner Tageblatt* suggests, towards the improvement of the relations existing between Great Britain and Germany.

THE death of Miss Florence Nightingale removes one of the few remaining links with the spacious Victorian era. In appraising her worth, recognised without stint by the whole world, we must remember that she had not merely a superabundant kindness of heart and sympathy with suffering, but the genius to see what needed to be done to evolve order out of chaos, the magnetism to interest others in her schemes, and the force to carry these through to successful completion. In her, courage and gentleness, the ideal and the practical, persistence and self-sacrifice were blended in equal measure. The terms of her will, which preclude the public funeral that the nation would gladly have



given, are but characteristic of her whole self-effacing life.

\* \* \*

In Earl Spencer British public life loses a picturesque figure of a type that is rapidly disappearing among us. Born to wealth and rank, he early began to devote his best energies to public service, and, though without any special gifts or talents or power of leadership, he won the respect of all classes and parties, being in this respect well compared to the late Duke of Devonshire. Courage in some most difficult situations, as in the stormy period of Irish disaffection, disinterestedness amid the strife and ambitions of party conflict, simplicity and high-mindedness were the marks of a singularly well-rounded character. He carried on the finest side of the Whig tradition, and recognising to the full the responsibilities of wealth and birth, gave the best of himself to conscientious service of the State.

\* \* \*

THE disaster which has overtaken the Brussels Exhibition, though not so overwhelming as at first reported, falls with greatest severity upon the British exhibitors, who, in response to Government stimulation, had sent the finest products of our leading industries as well as priceless *objets d'art*, the property of private owners and public institutions. Perhaps the most regrettable among the losses is the complete destruction of the Wedgwood collection of pottery. Fortunately the British pictures sent were kept in a separate building, and so escaped the ravages of the fire. It is suggested that insufficient protection was made against fire, and further that when the conflagration did break out the attempts to check it were miserably inadequate. Much sympathy will be felt with the Belgian people, especially the inhabitants of the capital, not only for the direct losses brought upon them, but also for the indirect effects upon the flow of visitors, which with good luck would have been greatest in August and September, but which is now bound to suffer ruinous reduction.

\* \* \*

DISTANT echoes reach us from Ireland of the extraordinary success of the Protestant Total Abstinence Union, better known as the Catch-my-Pal movement, which recently held its first annual meeting at Armagh, the city where it was founded. Starting with six members, the Union is now represented by 120,000 men and women. As a result of its propaganda, this vigorous organisation, which has no parallel since the days of Father Mathew, has seen scores of public-houses closed and magistrates left unemployed on petty sessions days. Moreover, it has served to bring together members of the different Protestant bodies on common platforms, and in Ireland even that is something.

## THE LIBERAL CHRISTIAN PULPIT

### THE SPLENDOUR OF GOD.

BY THE REV. J. M. LLOYD-THOMAS.

#### PRAYER BEFORE SERMON.

Eternal God, the desire of all the hearts of men, we seek Thee as the Rest that alone can quiet our restlessness, the joy of all our longing, the fulfilment of our hope, and the glory and the end of our quest. We come to Thee with a cry which no earthly thing can answer. We search for Thee and so often search amiss, and we are lost in the seductions of sense and the delusions of self. O Thou Holiest, the First and the Last, save us by Thy redeeming love from slavery to mortal powers and from the tyranny of temporal anxieties. Draw nigh to us who so frequently wander away from Thee. With Thy shepherding care gather us who so widely scatter from the enfolding fellowship of Thy Holy Church. Still us with Thy calm. Lead us into Thy great peace, and let the beauty of the Lord our God be upon us. Amen.

And let the Beauty of the Lord our God be upon us.—PSALM XC. 17.

THE Pageant of Summer is now passing before our eyes, and Nature seems to speak like this Hebrew poem of the Beauty of the Lord our God.

This is too rare a theme and almost forbidden, as though it partook of excessive gladness and joy. We speak of God as the Ultimate Truth and as the Eternal Goodness, but we often shrink from completing the real Trinity of His Godhead by speaking of Him as also the Supreme Beauty. Yet the God of our most fervent adoration and of our most passionate prayer must somehow unite in Himself these three modes of being—Truth, Beauty, Righteousness.

“Beauty, Truth and Goodness are three sisters

That dote upon each other, friends to man,  
Living together under the same roof  
And never can be sundered without tears.”

And yet men are ever guilty of separating them, even to the point of confounding the persons and dividing the substance of the Divine Life. We often see the artist ignoring the claims of morality and the Protestant denying the claims of beauty, and the Romanist betraying the claims of Truth. But a complete and rounded Christianity will always see these ideals as three persons in One God, and will never emphasise one at the expense of the other two.

The best Puritanism is never hostile to the finest art; on the contrary, whether the Puritanism be Catholic or Protestant, it is a strong inspirer of art. The later Botticelli was a Puritan, a devout follower of Savonarola, the Catholic reformer. Fra Angelico, who painted a pictorial music, heavenly choirs that peal with triumphant trumpets, angels that dance and saints that sing almost visibly and audibly out of the canvas—Fra Angelico, the tender monk of San Marco, was essentially a Puritan. Michael Angelo was a Puritan. In modern days our own Watts was a Puritan. These casual and random instances suffice to show that only a hasty and shallow judgment will speak of Puritanism as necessarily or actually insensible to the highest appeal of beauty. If it were so, then so much the worse for Puritanism, for without beauty we are in a measure without God.

It is true, that even at best, when most moved by the haunting loveliness that shines through the visible world, we see but shattered gleams, flashing amid shadows which move as in a glass darkly. Though now, when our land is brightly radiant with flowers, when the trees are thick with foliage and aflame with green, when the air is a living flood of gold—though now we feel the fairness of things almost as an unbearable pain, yet we know that there is still a *Beyond* and a *More Lovely* which makes us sigh for that Absolute Heart in which alone is our Peace.

“My God, man cannot praise Thy name,  
Thou art all brightness, perfect Purity:  
The sun holds down his head for shame,  
Dead with eclipses, when we speak of Thee  
How shall infection  
Presume on Thy perfection?”

God is this Highest who lives in our Best, yet transcends it ever in infinite excess. Here is the meaning of this long labour of human aspiration. All this inquietude of soul, this disconsolate yearning, finds its explanation in the fact that the eye is not satisfied with seeing nor the ear with hearing. Truly, the light is sweet, and a pleasant thing it is to behold the sun; yet we can have no complete pleasure in them. We are still restless, because here in this world of things we move dimly among apparitions and have no abiding city. It is not that the seen is *not* beautiful, but rather that it is *so* beautiful that it points to a more perfect and Divine Beauty for which we ache. We must dive deeper and deeper into its mystery, we must struggle to soar higher and higher into the serene Whiteness of God. It is because man is so great, not because he is so petty; it is because he is so sublime, not because he is so base; it is because he has been made but a little lower than God, because he is a being of such awful powers and capacities—it is because of this that he pines and longs and pants for the Beauty of the Lord his God. Man is a religious being because he has a soul hunger which only God can satisfy, a thirst which only God can slake. He chafes at the actual and strains after the Ideal. He has that final passion which has been defined as noble strength on fire. He is consumed by the love of Love. He prays to be changed more wholly into the likeness of God in whose image he has been made, that this too human life of his may be somehow burned and transmuted into the divine.

The cry of his mystical devotion at its intense depth has always been the cry of a pain of unrest, the sobbing of a child-soul, stricken with a home-sickness after Perfection. Man is too God-like to be content with anything short of the final glory and the Great Peace. Humanity is so divine that it is wearied and burdened until it comes to its true joy.

Christ knew this to the height and to the depth, and knowing it, gave the immortal invitation, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” And the Christ that is to be within the hearts of men repeats this tender, universal word whenever they will stop to listen. We shrink from this Christian appeal, though we know full well in our best moments that it speaks of our true goal. We try, but try in vain, to find our delight



on some lower plane of experience. We seek to nourish ourselves with the visible, the audible, and the tangible, and thereby starve and stunt our immortal nature. We forget that eye has not seen nor ear heard neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him. Our faith is so feeble that we cannot surrender for its sake an immediate gain, or suffer momentary loss for enduring advantage. We shun the duties that come to us exacting sacrifice, and we snatch with thievish greed at pleasures we have not earned. We flee the sorrows, we cower before the sacrifices, we repine at the disappointments which may be only present purgatorial pains that make us meet for Paradise. The precious, the costing beauty that comes only through hard disciplines and severe renunciations, and along the Way of the Cross—this Beauty of Holiness beckons to us with too stern a gesture. We know that blessed are the pure in heart, for they shall see God, but we are still held down as in dreams and dread the agony of our awakening. We know that there is a higher and yet higher Loveliness that woos our heart, but we cling to those drowsy pleasures of sense, and prefer an idolatry of matter to the pure worship of the Holy Spirit. The shade becomes pleasanter and milder than the fierce light of Holiness, and then, as St. Augustine said: "The shade being loved weakens the mind's eye and makes it unequal to bear Thy countenance. Wherefore a man becomes more and more darkened, while he prefers to follow what, at each stage, is more bearable to his increasing weakness. Whence he begins to be unable to see that which in the highest degree, *is*." That is, indeed, the history of all spiritual decline and decadence. It is a gradual evil choice at the solicitation of sensuous pleasure, of a baser than our best. And from this springs our chief unhappiness. God will not have us rest in anything but Himself. He crowds our life with material beauty, but only that we may pass through its sacrament to the grace of His Living Presence, and there find, not the charm of visible things, but the real Beauty of the Lord our God. That is why, when He gave us all the wealth and the abundance of the splendour of Life he withheld the last boon of Peace, lest in ungrateful enjoyment of His gifts we should forget the Giver, who is the crowning Gift of all.

Some of you will remember George Herbert's poem called "The Pulley":—

"When God at first made man,  
Having a glass of blessings standing by,  
'Let us,' said He, 'pour on him all we can;  
Let the world's riches, which dispersed lie,  
Contract into a span.'

"So strength first made a way,  
Then beauty flowed, then wisdom,  
honour, pleasure;  
When almost all was out, God made a stay,  
Perceiving that, alone of all His treasure,  
Rest in the bottom lay.

"'For if I should,' said He,  
'Bestow this jewel also on my creature,  
He would adore my gifts instead of Me,  
And rest in Nature, not the God of Nature:  
So both should losers be.

"Yet let him keep the rest,

Yet keep them with repining restlessness;  
Let him be rich and weary, that at least,

If goodness lead him not, yet weariness  
May toss him to My breast.'"

We do not quite like that reading of life, but if I charged you solemnly as fellow pilgrims on this journey, would you, could you, deny its truth? We complain—Why—Why do I suffer disillusion; why do I still toil in this entanglement of error and of evil? Why does the world, which is so wonderful and so fair, why do the things of the world which are so sweet and so desirable, yet fail to cool my fever and assuage my passion, and calm my restlessness? Does not this remain the answer: "Thou hast made us for Thyself, and our heart is restless till it rest in Thee." Is it not in order that we may find "through all this fleshly dress, bright shoots of everlastingness." Are we not being taught to understand that the ideal is so infinitely holy and precious that no price can be too great for it—no, not agony or sweat or passion or bitter cross. Often it would seem delicious to yield to the enticing ravishment of earth-happiness, to revel voluptuously in the allurements of sense. We are angry at restraint; we are impatient to possess and to attain; we fret to achieve at a bound; we rebel against the prohibitions of our conscience. We would have the spirit win the battle all too cheaply; we would evade the thousand tasks of dulness which the Christian quest decrees. We clamour against the slow methods of heaven; we arraign the wisdom and the justice of Providence. Ah!—

"But as I raved and grew more fierce and wild

At every word,  
Methought I heard One calling, 'Child';  
And I replied, 'My Lord.'"

That pleading, haunting and reproachful word "Child" is the call of Christ, who is being formed within our hearts. It is a call reminding us that our ideal, immanent in Nature and incarnate in us, is a Beauty too inward, too sacred, too holy to be more than veiled by these visible glories of summer or to be more than faintly symbolised by the work of men's hands. The first and the last unutterable Beauty of the Lord our God dwells not so much in these outward things, as in the secret places of our innermost life, which echoes across the seas of time those ancient words of the saint:—

"Too late I loved Thee, O Thou Beauty so ancient and yet so new! too late I loved Thee! Yet, lo! Thou wast within my heart whilst I, wandering abroad, sought Thee outside; I, unlovely, rushing heedlessly among those fair forms which Thou hast made. Thou wast with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were nowhere to be found. Thou didst call to me and cry aloud, and so burst through my deafness. In flashes and in splendour didst Thou gleam, and scatteredst my blindness. Odours didst Thou shed forth, and I drew in breath, and now I pant for Thee. I tasted; and I hunger and thirst. Thou touchedst me and I burned for Thy Peace."

## THE FIFTH INTERNATIONAL CONGRESS OF FREE CHRISTIANITY AND RELIGIOUS PROGRESS AT BERLIN.

IN our last issue we gave some account of the preliminary meetings of the Congress in Cologne and its reception in Berlin. The Berlin committee has had to cope with an attendance which has far exceeded the most extravagant expectations. Over 2,000 tickets of membership were issued, and as many as 16 nationalities and 30 different religious bodies were represented. From this point of view the Congress must be considered an unqualified success. But still more remarkable has been the co-operation of the foremost scholars and thinkers in Germany in giving utterance to a message of religious freedom and progress. The universities certainly contributed far more than the rank and file of the Lutheran clergy, and the reason is not far to seek. The university chairs are free from ecclesiastical control, and their occupants are for the most part laymen, who ignore confessional interests in the pursuit of truth. For this reason there has always been some quality of detachment in German criticism. It has been more free from the apologetic note than the predominantly clerical theology of our own country. When this fact is remembered it makes the positive religious teaching of the Congress all the more significant. The glowing words, which moved the audience so deeply, were the result of some inward compulsion of the spirit, and in no sense an attempt to harmonise critical results with traditional standards. The great problem for the modern mind is that of the relation of religion to history, and in various ways the same answer was given. The greatest religions, Professor Bousset told us, are those which are summed up in a personality, but the personality remains a symbol of something Divine which it does not exhaust. Jesus is the creative spirit of our religion; the eternal Logos became flesh and we saw his glory.

This note of deep religious conviction, the sense that the long process of rationalistic criticism has issued in a spiritual message for mankind, will remain as the chief impression of the Congress with those who were fortunate enough to be able to follow the series of addresses on German theology. But it required no skill in foreign tongues to appreciate the generous hospitality with which the foreign guests were received, and the unity of spiritual purpose beneath the differences of creed and race. With many of the visitors there will also go the memory of pleasant personal intercourse and of comradeship in common work, the desire on the part of German scholars to come into closer contact with English thinkers and writers, and, we must add, some measure of disappointment that more of our own scholars had not availed themselves of the unique opportunities of the Congress.

### THE OPENING SESSION.

The chief work of the Congress began on Monday, August 8. After a short devotional service, conducted by Professor



Martin Rade of Marburg, the Presidential address was delivered by Herr Karl Schrader of Berlin, whose attractive personality seemed to infect all the sittings of the Congress with his own sympathy and broadmindedness. After offering a cordial welcome and giving a brief sketch of the religious conditions in Germany, which had largely determined the arrangement of the programme, he continued:—

*President's Address.*

All, or at any rate, most of the members of this Congress, belong to some religious organisation, and do not dream of leaving their own denomination, nor of forsaking their sphere of activity within it. But they do wish to realise the fundamental thought of the Congress, to help to breathe new religious energy into the different religious organisations, and to furnish a basis for a better understanding between them. This earnest desire has been embodied in our programme. The various speakers will treat their subjects from the most general point of view; where differences in fundamental conceptions exist, each side will be adequately represented.

The proceedings of the Congress are intended to show the bearings of our principles upon the questions treated. At the Congress in Boston these principles found their appropriate expression in the terms: "Freedom and Brotherhood." The Berlin Congress has added another term, namely "Religious Progress." There is no change implied in this addition, for where there is religious freedom, brotherhood and progress result as a matter of course.

This Congress demands freedom in religion as an indisputable human right. The relation of the individual soul to God can never be regulated from without; it is especially impossible at the present day, when large sections of every nation are growing into a consciousness of individual rights and responsibilities; they will not stand the tyranny of outward compulsion, in the enforcement of which their own reason and will have no share. The time has long since gone by when heretics could be got rid of at the stake, and the only available methods of the present day lamentably fail of effect, for they only make men indifferent about religious questions, or, worst of all, hypocrites.

Our large church organisations more especially require freedom of movement in their religious life, if that life is not to be strangled altogether. Millions of men and women cannot now be compelled to accept one and the same opinion; they can only be united by some great and fundamental line of thought, guiding feeling and action.

Until it is recognised that the forms of religious conviction must be—ought to be—many and diverse, conditioned, as they are, by circumstances of historical development, as well as by individual idiosyncrasy, the bitter warfare between rival churches will continue. The opinion still lurks in the background, that the man who differs in religious views is not only mistaken, but is also immoral and dangerous, and should be shunned and persecuted. But when freedom of religious conviction is allowed, we shall have peace between the rival churches, and then a friendly com-

petition, without abuse, or persecution of one another, may be allowed free play. We shall learn that the differences between churches are not by any means a misfortune, but a spur to activity and to new searchings after truth.

The President concluded his address by reminding the members of the Congress that they were no accidental assemblage of units, but a true Union which unites all who are in earnest about religious liberty.

*The Report of the General Secretary.*

Dr. Wendte read the Report, which told in outline the history of these international meetings, and the work of the Council in publishing the proceedings of the last Congress in Boston and making the necessary arrangements for the meetings in Berlin.

We greet to-day, the Report continued, new religious and ethical forces which appear for the first time at our Congress. They need not be enumerated in detail, but the long, wearisome, and expensive journeys undertaken by our Asiatic brethren from India, Ceylon, Armenia, and Japan in order to take part in our meetings entitle them to our grateful acknowledgment. Their presence, in view of the present crisis in the foreign missionary movement, should be of much significance. From distant America over 200 pilgrims of the spirit have come to attend our Congress, which, taken in connection with the fact that at our first Congress in London only four American delegates appeared, is an interesting exhibition of the growth of international sentiment among religious liberals.

The large-minded priests and laymen who advocate among us the cause of an enlightened and progressive Catholic Church are doubly welcome to us. To recognise and advance the good in all systems of faith and worship is a leading aim of our association.

Gladly would we mention by name many of those present who in their own countries and churches render invaluable service to religious freedom by their brave and unselfish labours, but want of time will not permit it. We can only bid them welcome, one and all, in the spirit of truth and love, and give them the assurance that the pleasure of meeting them and learning to know them better, and of hearing more of their work has been to us one of the chief attractions of this meeting.

In conclusion, special reference was made to the death since the last Congress of Professor Otto Pfeleiderer, Professor Jean Réville, Dr. Edward Everett Hale, Baron Ferdinand de Schickler, Mr. John Fretwell, and Professor Goldwin Smith.

**THE DEBT OF RELIGIOUS LIBERALS TO GERMANY.**

The various subjects on the programme were grouped together in three main divisions, dealing with (1) "The Debt of Religious Liberals of other Countries to the Religious Life and Theology of Germany"; (2) German Theology in its relation to the German Church"; (3) "The relations of sympathy which should exist among the different religious communities and their various schools of thought."

One session was devoted to the first

division. Professor Krüger, of Giessen, was in the chair, and opened the proceedings with the reference to the death of Professor Holtzmann, to which we called attention last week. The first paper was read by Dr. J. E. Carpenter. It was a masterly account (which we are able to present to our readers in full) of the growth of German influence, especially in the field of Biblical criticism, in English theology. Professor Peabody, of Harvard, was unfortunately unable to be present. We understand, however, that his paper will appear in the proceedings. His place was taken by Professor E. C. Moore, of Harvard. Among the other speakers were Professor Bonet-Maury, who represented France; the Rev. Tudor Jones (Australia and New Zealand), Professor Groenewegen, of Leiden (Holland), and Dr. Ter-Minassianz (Armenia).

**GERMAN THEOLOGY.**

The series of addresses by a large group of the liberal professors of the German universities was, as we have said, the leading feature of the programme, and occupied the attention of three sessions of the Congress. The deep interest and richness of the material presented, and the wide range of subjects covered by the speakers, make it impossible for us to do more than try to fix a few fugitive impressions. It was interesting to observe how the same problems are engaging the attention of serious men, both in Germany and England, not only the intellectual difficulty of reinterpreting Christianity and giving it fresh spiritual values for modern life, but also the practical questions of religious education, the separation of Church and State, and the need of bringing preaching into closer relations with the experience and thought of ordinary people. Professor Weinel, of Jena, for instance, pleaded for greater variety in the men who enter the ministry, and for opportunities for poor men with a real religious calling, who cannot take the university course with its severe preliminary studies; while Professor Baumgarten, of Kiel, made a strong plea for religious education, which should be something better than instruction in facts, and for freedom for the teacher from compulsion to give religious lessons which he does not believe.

Some idea of the deep interest and significance of the specifically theological papers will be derived from the bald statement that Professor von Soden spoke on the question, "Will the Study of the New Testament from the Historical and Critical Point of View Increase or Lessen its Influence?"; Professor Gunkel on "The History of Religion and the Scientific Study of the Old Testament"; Professor August Dörner on "Philosophy and Theology in the Nineteenth Century"; Professor Wobbermin on "The Problem and Significance of Religious Psychology"; and Professor Bousset on "The Significance of the Person of Jesus for the Religious Faith of the Present Day." We may perhaps select the address by Professor Titius on "Evolution and Ethics" and that of Professor Troeltsch on "The Possibility of a Free Christianity" for special emphasis on account of their combination of brilliant intellectual analy-



sis with impassioned conviction, which fascinated an immense audience of not less than a thousand people and stirred it to its depths. Professor Titius was uncompromising in his assertion of the place of the moral factor in life. "I can live," he said, "without understanding the world, but I cannot live without knowing what I ought to do." At the same time he maintained that ethics, unless it wishes to hold aloof from science altogether, cannot cut itself adrift from evolutionary thought. Evolution enriches the whole field of ethical study and creates for it new and most difficult problems. Professor Troeltsch spoke in terms of infectious optimism of the future of liberal Christianity. He believes in a real fellowship of men of the free spirit. We are standing, he said, on the threshold of great religious and ecclesiastical reconstructions, and we do well to prepare for them from within. Moreover, we can be certain that it is hardly possible for European culture to continue without a foundation in the religious forces of Christianity. And every form of culture in the future, just in proportion as it possesses religious depth and maturity, will contain within itself that which constitutes the innermost vital force of Christianity—the rebirth and sanctification of human personality through God.

A session was held between the second and third divisions of the programme, devoted entirely to speeches by foreign members. The list of speakers contained several notable names, including Professor B. W. Bacon, of Yale; Rev. T. R. Slicer, of New York; Principal Heramba Chandra Maitra, of Calcutta; Professor Erdmans, of Leiden; Dr. Giran, of Amsterdam; and Professor Boros, of Kolosvár.

#### THE RELATIONS OF SYMPATHY BETWEEN DIFFERENT FORMS OF RELIGION.

##### *Modernism.*

The last section of the programme was varied in interest, and proved very attractive. A very large audience assembled to hear the papers on "Modernism," a subject which was evidently regarded with lively curiosity in the strongholds of Lutheran Protestantism. Professor Rade, who presided, went so far as to confess that the subject had not occurred to them, but was suggested from America. M. Paul Sabatier opened with a short and very conciliatory paper on the meaning of Modernism, the chief feature of which was a plea that precisely the same processes of study and thought which have transformed our view of the Bible should be applied to the Church, with a view to detaching it from the grip of dead formulas and revealing its essential nature as a progressive Christian society. The speech of Dom. Romolo Murri on "Religion and the Italian Democracy" lost something through the necessity of translating it piecemeal from Italian into German; but the audience was fascinated by the keen electric figure of the orator, was quick to show sympathy for the excommunicated priest, and responded eagerly to his plea for a lofty spiritual idealism as a condition of democratic progress. The Rev. A. L. Lilley read a paper on "Modernism as a Basis for Religious Unity," in which he analysed

the psychology of the Modernist position, and traced its roots in religious experience; while Dr. Funk, of Stettin, spoke of the aims which inspire the small groups of Modernists existing in Germany.

##### *Christians and Jews.*

The meeting devoted to the relations between Christians and Jews was notable for two speeches. The Rev. F. W. Perkins, D.D., a Universalist minister from Massachusetts, spoke of the debt of Christianity to Judaism. Racial divisions, he said, must not be treated as spiritual chasms. Every Christian who cannot speak of any man of any race in a universal language is simply provincial. There is neither East nor West when two strong men stand face to face, though they come from the ends of the earth. There are special reasons why the Christian should stand in deep sympathy with the Jew. Jesus himself was a patriotic Jew, and his religious life was nourished by the Jewish Scriptures. His cry over Jerusalem was that of a wounded patriot. His ethical idea of God, that God is a righteous Will, and his hope of the kingdom of heaven were also drawn from Judaism.

Professor Bonet-Maury contributed some notes on the liberal movement among the Jews in Paris. It has arisen, he pointed out, largely as a women's movement, from their demand for better education and a more definite place for themselves in the life of religion. It may be regarded as a real Modernist movement in the heart of Judaism and has led already to an interchange of sympathy and religious service between liberal Christian ministers and Jews.

Mr. Claude Montefiore spoke of the personal relations between Jew and Christian rather than of the larger and more abstract question of the relation between Judaism and Christianity. Men of different religions, he said, must learn to know and care for one another in the actual relations of life and through unfettered social intercourse. Intimate friendships between Jews and Christians are the basis for right relations. There must also be a recognition of the need of different forms of religion and theistic faith. Many Liberal Christians think that Judaism is quite out of date; many Jews think that liberal Christianity has ceased to be Christian and is only Judaism with a label. This depreciation of one by the other must cease. We want not only mutual toleration but respect. Each should learn a little of the specific excellencies of the other. The Christian has to learn what is the strength of the Law; the Jew has to learn the beauty of the Gospel. And yet men must remain no less convinced Christians and no less convinced and ardent Jews than they were before. What they need to understand is the doctrine of truth combined with error, or, rather, of truth embedded in error. The conditions and asperities of either religion are softened in the liberal presentation of it.

##### *Christianity and Non-Christian People.*

The closing session of the Congress was devoted especially to the religions of the Far East, many of whose ideals are beginning to exercise a profound influence on the Western mind. The Rev. H. Minami,

of Tokio; Heramba Chandra Maitra, the president of the Brahmo-Somaj; Mr. Promotho Loll Sen, of Calcutta; and Professor Teja Singh, who represented the Sikhs of the Punjab, were among the speakers. But none of them aroused such interest as Professor Tayalitaka, of Ceylon, who spoke as a convinced Buddhist, and invested his religion with all the charm of ardent personal faith. Buddhism, he said, has a direct bearing upon life. Self-help, self-reliance—you must put forth effort, that is its great message. It may be asked whether this system of self-discipline and self-culture can be called religion. It does not fulfil all the accepted conditions of the term in Western lands; but it has sent forth its missionaries and inspired millions of people, and it may justly be called religion in the higher sense of the word. In Buddhist missionary enterprise no wars have been waged, and not a drop of blood has been shed. No one has ever suffered persecution in the cause of Buddhism. The Buddhist has only used the argument of persuasion, and has needed to use no other. Orthodox Christianity, he pleaded, has not used Buddhism fairly. It has concealed its excellences and treated it as a baneful heathen cult. In Ceylon Christianity has gained very little, but the Christian attack has succeeded in undermining a great deal that was good in Buddhism. It has helped to denationalise the people, and to destroy their links of sympathy with their own past. The Buddhists, however, have awakened to their danger. They are taking care of the education of the children, and trying to revive the old national culture and manners. Liberals of the West have it in their power to be of the greatest possible service to this movement. They can undo much of the evils and the vices, like drunkenness, which have come from the West, and they can send men, not of narrow religious enthusiasm, but of broad culture, who will give of their best and help the people to realise their own life.

##### *Speech by Père Hyacinth Loyson.*

It was very appropriate that at the end of this session, with its diversities of tongues, the formal proceedings of the Congress were brought to a close with a valedictory address by the venerable Père Hyacinth Loyson. His subject was the Union of the Churches. Union can only be achieved in patience and through gradual religious progress. Any practical fusion of the different churches is impossible. Every church should have liberty to go its own way for the unfolding of its particular form of faith. But all churches should stretch out the hand of brotherhood to one another, and also to the non-Christian religions. Only in this way is a spiritual fellowship possible. There is more than one religion, but God is above them all. As the aged voice ceased its pleading, leaving an ineffaceable memory of spiritual idealism faithful unto death, the whole assembly joined in the Lord's Prayer, every nation using its own tongue.

##### THE BANQUET.

The closing social function took the form of a banquet in the Kaisersaal of the Landwehrcasino on Wednesday evening,



August 10. The hall was adorned with a wealth of beautiful flowers, and the proceedings were enlivened with excellent singing by a male choir, the programme including several familiar student songs, and "Robin Adair"—very welcome to English ears. During the evening, the President pledged the loyal feelings of all present in one comprehensive toast, and several speeches of cordial gratitude and goodwill to their hosts in Berlin were made by members of the Congress. The Rev. C. Hargrove voiced the thanks of the English guests, and spoke of the thankfulness with which they had seen the growth of the Congress from its humble beginnings. The winds of God blow where they list, and it would be a folly and impiety were they to bid them only blow in particular channels, as though freedom and progress were theirs alone. The Congress is constituted as a new Catholic Church.

#### IN THE FOOTSTEPS OF LUTHER.

On Thursday, August 11, a large party from the Congress travelled in two special trains to Weimar. A halt was made at Wittenberg, to visit the scenes connected with the life of Luther. At both the Schlosskirche and the Stadtkirche a short account of the interesting historical memorials was given in German and translated into English by the Rev. V. D. Davis. At Weimar, the party was received by the municipal authorities, and admirable arrangements had been made by a local committee to conduct the visitors round the sights of the town. In the evening there was a very large gathering, at which the Oberbürgermeister of Weimar, Herr Stadtpfarrer Schmidt, and the President of the Thüringer Kirchentag, Herr Superintendent O. Müller, of Gotha, spoke very cordial words of welcome.

#### Address by Professor Eucken.

Professor Eucken then delivered a very impressive address, in which he expressed his own deep sympathy with the spirit and aims of the Congress. He brought, he said, the greetings of Jena, the town of Fichte and Schelling and Hegel. These great thinkers were all at one in seeing in religion the inalienable possession of humanity, and they all wanted to make it a creative power in the present, for God is here in spirit and in all spirits. It was their aim to unite religion and philosophical thinking, not in order to belittle religion, but in order to give it power. The new time, he continued, has not only a new view of the world, but also a new way and method of thinking. The revolutions of thought have never gone so deep before; but we greet them with sincere gladness, for it is error which passes away. Naturalism would never have won its influence if it had not its strong points. It must show all that it can do, and in that way it will disclose whether it has power to give us inward satisfaction. We must feel the present power of religion and the need of a spiritual interpretation of the world. We only lose what was capable of being lost. We have not made the movement represented by this Congress, a Higher Power inspires and drives us forward. So we would work in ever stronger confidence in our own place, glad at the vision which is granted to us, glad at the wide field we

have to cultivate, glad that our task is infinite.

These are only a few disconnected jottings from an address, full of fine spiritual insight, which was felt by those who heard it to be among the greatest utterances of the Congress. Subsequently the Rev. Paul Jäger, of Karlsruhe, gave a lecture in English on the Religion of Goethe, admirable both in its literary grace and excellent delivery, and Privatdozent Bomhausen, of Marburg, followed with the less attractive subject, "The Religion of Schiller."

At the close of the meeting the President expressed the deep obligations of the Congress to their friends at Weimar, and the Rev. W. H. Drummond, speaking in German, conveyed the thanks of the English guests.

#### On the Wartburg.

On Friday, August 12, the pilgrimage was continued to Eisenach. The closing meeting was held by special permission of the Grand Duke of Saxe-Weimar, in the large court of the Wartburg, with its memories of the Tannhäuser legend, and St. Elizabeth of Hungary, and Luther and the first German Bible. There were several speeches of thanks and congratulation, Mr. H. G. Chancellor, M.P., and the Rev. H. E. Dowson, speaking for England, and the Rev. M. Simons for America. Then the last verse of Luther's hymn was sung, a splendid act of faith in the abiding presence of the Eternal—"A Mighty Stronghold is our God," while the generations of men, with their imperfect thoughts and their unsatisfied desire for the things of the Spirit, rise and pass away.

#### A DEBT OF GRATITUDE.

The following letter of thanks has been sent on behalf of the English guests to the Friends of Evangelical Freedom in Cologne:—

"On behalf of the English representatives at the International Congress of Liberal Christians at Berlin, we desire to express to you our most grateful thanks for the kind reception you gave us at Cologne. Your hospitality was unbounded; and this is no mere formal acknowledgment on our part of the fulfilment by you and your Cologne associates of the ordinary functions of hospitality. You and they have gone far beyond such requirements. You made us feel that we had from you a welcome that came from your hearts, even in the same degree as it touched ours. It will send us all home with a sense of new ties of personal friendship formed with those who treated us so kindly; while the message of goodwill between Germany and England that your generosity to us has delivered, not by words but by deeds, will be carried away by us to be told to many, as a pledge of peace and union between our two nations.

"Yours, with highest consideration,

"H. ENFIELD DOWSON, President of the National Conference of Unitarian and Liberal Christian Churches of Great Britain and Ireland.

"C. HARGROVE, President of the British and Foreign Unitarian Association."

## LIFE, RELIGION & AFFAIRS.

### THE DEEPER SPIRITUAL UNITY.\*

BY THE REV. T. RHONDDA WILLIAMS.

One of the most hopeful signs of the present time is that liberal Christianity is striking the note of a deeper spirituality; not content with broader views, it is sinking its shafts into the deepest mines of spiritual experience, and laying hold of the wonderful treasures of the God-consciousness. Liberal Christianity in the past has never been pre-eminently a spiritual movement, and at the present time it seems to me to have almost reached its limit unless it can enter upon a new inheritance through spiritual experience. But that is the very thing which it promises to do. Its work in the past has been of great value in many ways, but I think it will come to be recognised that the chief value of the rationalism which has been at work in theology lies in its clearing the ground for new enterprises of soul in the experience of God. It is in the power of thought-forms in some measure to cramp and narrow experience.

So far as liberal theology has delivered us from the dogmatic attitude, which was a fetter not only upon the intellect, but also upon the soul, it has prepared the way for better things. It has shown the unreasonableness of many of the old barriers which divided the sects and demonstrated the unreality of the line between the Church and the world, and thus it has opened out the ground of larger and truer union. Nevertheless, in itself, it is little more than a preparatory process, and as such it seems to me that for many of us it has done its work. To-day the credal authority in religion for us is over. Rational Liberalism has broken down the framework of the old theology beyond repair. There are signs, too, on every hand, that denominationalism is on the wane; every church is complaining of depleted membership. What does all this mean? It means, I think, that the great need of religion to-day is a new and intense spiritualisation.

Orthodoxy has failed; a mere liberal theology, on the other hand, cannot feed the soul; denominationalism is dying because denominationalism is not big enough or good enough; sectarianism is being burst by the out-push of that growing human spirit which is realising wider relations. What religious people of all denominations need to do is to press in upon the centre, to re-discover the very soul of religion until they possess it and are possessed by it. We may be thankful for the thoroughness with which critical and rationalising work has been done. It is that very thoroughness which brings us to see the limitations of such work, and the need of something beyond it. If, as is not unlikely, some of the prophets of a new spiritual era in religion should arise from among the rational Liberals themselves, it would only be a new illustration of an old and familiar fact. Luther

\* A Paper read at the International Congress of Free Christianity at Berlin, on Wednesday, Aug. 10, 1910.



became a reformer because he was in dead earnest about religion as presented to him in his church, so earnest that he got out of it all it could give him, and then found it was too little; a less earnest or more superficial nature might have gone on satisfied with old forms and prescriptions. It was one of the most devoted and intense sons of the Anglican Church who initiated a new religious movement in England in the end of the eighteenth century which ultimately became detached from that church; it was through the intensity of his nature that Wesley discovered the need of some new forms of service. Mrs. Besant, the thorough-going materialist, who preached her materialism up and down the land, tried to bring all life under its dominion, applied it here and there and everywhere, and found, through her thoroughness, that materialism was not big enough for the task she imposed upon it. The ardent, thorough-going materialist was appointed to know that this was a spiritual universe after all, and to be a witness to that spiritual reality to all the world. In the same way many rational Liberals have been so thorough in their work as to discover its limitations, and are not unlikely to become the leaders in a religious era richer and more glorious than any yet witnessed. The very thoroughness with which the historical work on the New Testament has been done will bring us the conviction that no historical results are sufficient for the human soul, and that, valuable as history is, it must take a secondary place in religion, personal experience and immediate knowledge of God taking the first place. The benefit of the rational criticism of the Gospels will be found not so much in results established, as in the conviction it will bring us that not along that line shall we discover the greatest treasures of religion. The discussion regarding the origins of Christianity must make it clear to us that our personal religion does not depend upon the way in which the questions of that discussion are answered. The Christian religion has a history which may and should be studied, and from which much help can be got if we are spiritually alive, but, as Dr. Cobb rightly puts it, "If the proposition that the Christian religion is a historical religion be intended to state its nature and aim, then is its falsity so utter and mischievous that it can only be designated as anti-Christian, and must be met by the counter-proposition that a historical religion of that character is a materialistic religion." Those who believe in the historical Jesus can get no good from him except so far as they are able to enter into the same realm of spiritual reality. Those who do not believe in the historical Jesus, and those who have never heard of him, are not debarred from entering that realm. Men have entered it in every land and in all ages, and whether they call it Jesus, or Christ, or the Spirit of Jahweh, or Brahm, does not matter. All temples may be useful, but all temples are too small, for this reality fills heaven and earth. Divisions in the religious world are quite harmless as long as they only represent different ways for different types of men to express religious reality. The great variety among men may make variety quite necessary in religious ser-

vice and in forms of thought and worship. But this variety should never be accompanied with enmity or antagonism, or with any feeling of separateness. When divisions in the religious world show hostility, the hostility is nearly always due to exclusive dogmatic positions—i.e., to mistaking an aspect of truth for the whole truth. The only remedy for this is a deeper spiritual vision. I have no hope of unity as the outcome of the discussion of points of disagreement. There were two brothers in the seventeenth century by the name of Reynolds; one was an ardent Papist and the other an ardent Protestant. They used to argue their respective positions, and they both argued so well that each converted the other. On both sides it was evidently a very successful discussion, but even then the net result was no gain. So long as the discussion turns upon the relative merits of parties of the relative truths of dogmas there will be no unity. The only hope of unity is in a deep realisation of the spiritual truth which is greater than all the dogmas, and transcends all the parties, because out of that realisation will come a willingness to welcome any little system through which the broken light may shine for a day; the old sects will not proceed to denounce new sects; Christian churches will not treat Spiritualism, and New Thought, or Christian Science, or the Bahai Movement as *taboo*, but will be willing to welcome whatever help they can give to men in the spiritualisation of their life. In the great surrender of the soul to God arises a new humanity in which all men are one, and which brings the great peace. Differences will remain in matters of intellectual apprehension and judgment, but all bitterness will vanish in the common access through one Spirit to the Father of all. What religious people need most to-day is not theological discussion but spiritual illumination; not arguments, but experience; not clever intellectual scimmages about points of difference, but a quiet, prayerful realisation of the true vision of God. We must, of course, explain the truths of experience as best we can, but it is necessary to remember that no explanation is adequate, and that therefore no explanation can exclude all others. What explanation of the Immanence of God was ever satisfactory? Yet the man whose life has been flooded with the consciousness of God is so sure of it that no arguments against it could shake him. It is this consciousness that is becoming the actual experience of a good many liberal Christians to-day, and in it they feel they have entered upon a new inheritance of religion full of surprises to themselves, as if the mystic doors of God are flung open to them on all sides. It is my conviction that the liberal movement is now coming to its baptism of the Spirit, the heavens are opening above it, and the voice of God proclaims the Divine Sonship in its heart. In this experience we are learning that illimitable powers are at work in our lives, and the soul rises to a land of light beyond the shadows and sunsets. We are passing from the consciousness of striving and seeking after God into the master-consciousness that God has found and filled us. And here we get, not a theory that all men are one, but a vivid realisation of it in which the

mind lives, in which the heart abides, so that there is no hatred and no enmity, there is, indeed, a broad ground of welcome for any new forces that may arise to enlarge the area of the spirit-life. This will make for unity in the religious world as nothing else can. The little separate pools on the shore are all one when the tide of the ocean has overflowed them all. When we know the life of God as filling all our lives, then our small separations are all extinguished. I believe this spiritual development of man is on the way. All the pentecosts of humanity are prophetic of it. Every prophet, seer, poet, of the true order, are the foremost waves thrown up the beach of human consciousness by the tide that is coming in from the vaster ocean of the Divine life. It is a pity that so many who believe in evolution fail to believe in the further evolution of the spiritual faculties. It is necessary to realise that these are capable of constant growth, that the man who to-day only sees enemies may to-morrow see the horses and chariots of the Lord; the man who now sees only the fiery furnace and its victims may come to see the form of the Son of Man in the midst of the fire; he who to-day has but an eye for clouds may grow the power to see the Christ that comes upon them. Why should we be content with the present measure of spiritual discernment? With more of it, that more which is possible to all, the world would fill up the holy presences, life would grow august and majestic, and through all the unlovely forms and facts of to-day, through the confusion and strife of the world, we should see the new humanity emerging conscious of its unity in God.

The men who first experimented with electricity could not have dreamed that the day would come when by touching a button in England a spark could be sent over the land and under the sea to open doors, and turn on lights, and fly flags in Canada! Yet what is that power of electricity compared with Spirit? We, as spiritual beings, are in possession of a power that pervades the universe ten thousand times more wonderful than electricity. When men will turn inward to study the laws of the spirit-life, when they will take the trouble to perfect its instruments of expression and conveyance as carefully and diligently as men have done in physical science, then I believe we shall gain the power to send out thoughts as far as and as unerringly as the electric spark travels to-day, thoughts that would flash upon the world like the most stupendous miracles, that would open the doors of freedom, and turn up the lights of hope, and fly the flags of peace in all lands. Thought is practically omnipotent; spirit is supreme. Civilisation as we have it is the embodiment of thought. *Dreadnoughts* are only ideas materialised. Think the new thought and it will create the new civilisation; energise the universal spirit, and the *Dreadnoughts* will melt away. It is literally true that with God, and in the God-consciousness, all things are possible. The key-note of the religious change of our time is the note of this experience, and it is something immeasurably deeper than mere rational enlightenment. Rational enlightenment may make us



tolerant and leave us weak. We have glorified a negative freedom quite enough; what we want is a new bondage, the blessedness of whole-souled committals. We are beginning to realise that the world in which we live is full of spiritual communication which we can receive, if we qualify ourselves to do so. We are told that the air over the Crystal Palace in London is full of wireless messages. And why? Because several receiving stations have been erected there. The atmosphere of our life will be found full of spiritual messages, too, as soon as we build our receiving stations. Mere orthodoxy of belief will not do, and yet mere freedom from the bondage of creeds is no good; the measure of reality which can come under the foot-rule of intellectual dialectics is too small. What, then, remains? God and the soul remain; all the wealth of spiritual reality remains. This is a universe of concealed hearts. It has certainly been the glory of God to conceal the real things. They are wonderfully wrapped up in veil after veil; it is only by learning to take off fold after fold that we get to the heart of truth. "Press on, there are divine things well enveloped," as Whitman said, "more beautiful than words can tell." All that the past has ever given us is nothing more than an intimation of what is to come. We must read Christianity not as a system of doctrine, and not as mere history, but as a symbol of that indescribable fulness of divine life which is making its way towards us, and to which we are going. Nothing we have yet realised is worthy to be compared with the glory which shall be revealed in us. To enter into this experience is to be in the presence of the Holy Grail which puts a strange glory on the faces of all our fellows. It is to find ourselves in the temple which is larger than all the churches, in the fellowship which is wider than all communions, in the truth which is greater than all the creeds, and in the morality which is wider than all the codes. As soon as we know this temple at all, we know it is many-doored; that it has different openings for different types of men in their differing needs, as Matheson sang in his beautiful hymn:—

Three doors there are in the temple  
Where men go up to pray,  
And they that wait at the outer gate  
May enter by either way.

O Father give each his answer,  
Each in his kindred way;  
Adapt Thy light to his form of night,  
And grant him his needed day.

O give to the yearning spirits,  
That only Thy rest desire,  
The power to bask in the peace they ask,  
And feel the warmth of Thy fire.

Give to the soul that seeketh,  
'Mid cloud, and doubt, and storm,  
The glad surprise of the straining eyes  
To see on the waves Thy form.

Give to the heart that knocketh  
At the doors of earthly care,  
Thy strength to tread in the pathway  
spread  
By the flowers Thou has planted there.

For the middle wall shall be broken,  
And the light expand its ray,  
When the burdened of brain and the soother  
of pain  
Shall be ranked with the men who pray.

### FLORENCE NIGHTINGALE.

It has been the custom for so long to speak of Florence Nightingale as a typical example of gentle, gracious, and beneficent womanhood, devoted to the cause of suffering humanity but never straying from the path of the "ministering angel" marked out for feminine activities, that it is a little difficult to realise at this late period what a very original personality was hers, and what statesmanlike powers she possessed. Sentiment weaves its golden web around the figure of "the lady with the lamp," whose very shadow the wounded soldiers of the Crimea were ready to kiss as she passed between the rows of beds in the barrack hospital, and it is quite true that Florence Nightingale was a "womanly" woman in the truest sense of the word; but she was not the less so because it never entered into her head to trouble about the opinion of the world, or the prejudices of those who thought she was going out of her sphere, while she had "God's work" to do. Opposition, ill-natured criticism, jealousy, disapproval—she ignored them all, and she had her reward in the passionate gratitude of the nation she served with such singleness of purpose and unselfish zeal.

The conditions in which the sick and wounded were being nursed at Scutari when Florence Nightingale landed there almost baffle description. The hospital was filthy and infested with rats; the beds were crowded together, and "hundreds of men perished through merely breathing the air of the place." So pitifully had things been mismanaged that although in about six weeks 8,000 wounded soldiers had been brought from Inkerman, there was not room for half that number. Food, clothing, and medicine were scarce, and death was busy among the wretched patients, the mortality being at the rate of 60 per cent. of the entire army. Truly an Augean stable for a woman to cleanse under the jealous eyes of officers whose authority she was to supersede. And yet so marvellous was Miss Nightingale's capacity for organisation, so dauntless her courage, and so strong her resolution to get things done, that within a comparatively short time she and her band of Protestant and Roman Catholic nurses—not even fully trained, as we understand the term now—had entirely revolutionised the hospital system, and effected such remarkable improvements that she was able to leave Scutari and apply herself to remodelling the field hospitals at headquarters. She not only cared for the men when they were sick, however, but was untiring in her recommendations for their better housing and feeding both at this time and during many years afterwards. The most valuable information and advice, which was embodied in Blue Books and resulted in widespread reforms, was given by her to subsequent Royal Commissions appointed to inquire into the sanitary condition of the British Army. A

great desire to go to the root of the matter and prevent as well as cure the evils which confronted her (a desire not so common in her day as it is now), was especially characteristic of Miss Nightingale; and it was in pursuance of this principle that she devoted the £50,000 subscribed for her by the public on her return to England after the Crimean war to the founding of the first training college for nurses in this country.

Florence Nightingale was one of that small army of men and women who, in spite of serious physical disabilities, have achieved great things for their nation and for humanity which put the life-work of more robust but less gifted people to shame. Even when she had become almost a complete invalid as a result of the terrible strain which she had undergone during the war, she was usually at work at six o'clock in the morning. Her industry was amazing, and she finally gave up all social interests in order that she might save her sufficiently over-taxed strength for the tasks she had set herself to perform. During her early years, when she was acquiring knowledge of sick-nursing at the Convent of the Sacré Cœur in Paris, or at the School of Deaconesses at Kaiserswerth on the Rhine, her health twice broke down; and on her return from the Crimea, where she had frequently "been known to stand for twenty hours," it was soon evident that she would have to pay the penalty for her tireless labour in years of physical enfeeblement. Not until late in life did she regain any degree of bodily vigour, but her mental powers were unimpaired, and she was always full of energy and eager for information.

Miss Nightingale never had to feel the deprivations of poverty, but from her earliest days she was familiar with the suffering of the world and the ideals of reformers, her grandfather—a well-known Unitarian and member for Norwich—being one of the brave band of men who had pledged themselves to the cause of slave emancipation. Her father taught her classics and mathematics, and helped to give her mind a serious turn, and she seems to have been imbued even in her girlhood with the idea that her life must be spent in the service of humanity. "She was a natural commander," says a writer in the *Manchester Guardian*, "with all the capacity for detail, the clear view of principle, and the almost fierce love of work which go to make a great organiser and reformer." But she believed in the power of religion to make the work of men effective, and "thought chiefly about renewing a right spirit within herself and others through communion with God, without perhaps much caring if the language used suggested a greater orthodoxy in point of dogma than was proper to her own mind." In this catholicity of thought, no less than in the personal modesty and unselfish devotion to duty which characterised Florence Nightingale, is to be found the secret of her power over those in authority who at first opposed her enterprise with so much bitterness. She was ambitious, but fame did not attract her. She was conscious of her own ability, yet she learnt how to combine tact with the determination not to be thwarted in her undertakings, and so won round those whose prejudices led them to



ignorantly criticise her. Above all, she was full of that quiet, indomitable courage which moves mountains—that wonderful and most womanly passion for doing good which led her serenely, as it led Joan of Arc and Elizabeth Fry, through experiences that laid bare phases of life so barbarous and revolting that they might well have filled her with profound disgust and despair. Florence Nightingale, at least, was not one of those beautiful ladies arraigned by Ruskin who shut themselves within their park walls, and heed not the cry of the stricken. Rather she gloried in going out to the very seat of war, where, it would seem, the gospel of love was as completely forgotten as if it had never been heard of. With her lamp of holy pity lifted high, she went into the crowded places where disease and death were doing their hideous work, and wherever she passed she brought comfort and healing and a glimpse of the kingdom of heaven.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### THEODORE PARKER MEMORIAL SERVICE.

DEAR SIR,—Will you allow me to call attention to the desirability of arranging Theodore Parker Memorial Services for Sunday, August 28, in commemoration of the centenary of Parker's birth, which falls on Wednesday, 24th inst., the anniversary of the massacre of St. Bartholomew? The contrast may have its significance, and help to point a lesson. The British and Foreign Unitarian Association have published an eight-page pamphlet, giving six of Parker's hymns and a beautiful prayer of his, and as many copies as are wanted will be sent to any congregation or individual on payment of postage.—Sincerely yours,

C. J. STREET.

### THE VAN MISSION.

SIR,—The report in your last issue suggests two or three questions that may be of interest.

It is hinted that were longer visits possible at some places—Southampton, for instance—much permanent good might result. Where, then, is the difficulty? A van is only required for travelling; a prolonged mission at one place can be conducted without it. The man and a platform will suffice. In North London a few Liberal Christians have conducted successful outdoor meetings during the whole of the summer, and their only material equipment has consisted in a portable platform which cost fifteen shillings.

Then it would be interesting to know what teaching has proved most acceptable; theological, spiritual, or social religious?

In North London I have observed that such subjects as "The Personality of God," "The Inspiration of the Bible," evoked little interest. The mass of the

listeners are not attached to the Churches, and are careless of creeds, but they have their own points of view. They will put such questions as these:—Can a man be religious on an empty stomach? Will your religion find employment for all? How can God be good when He creates imbeciles and causes earthquakes? What is God? What is matter? Did you ever know of mind without matter? Is matter infinite? Can there be two infinities? So far as this district is concerned, then, it is the social rebels, the agnostics, the materialists, that have to be won. Is this the general experience?

Two conclusions appear to me to be clear, that the outdoor speaker must be able to defend his message from all points of view; and that the deeper thoughts of the soul will still require a more peaceful atmosphere for expression than the open thoroughfares of our towns and cities can supply.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, N, Aug. 15.

## BOOKS AND REVIEWS.

### THE BOOKS OF CHRONICLES.\*

THE writer of this excellent commentary has to contend with the difficulty that the book allotted to him is one of the least interesting in the Bible, at all events to the general reader. The historical ground covered by the Chronicler is much the same as that covered by the books of Kings; and while the later work is not an exact reproduction of the earlier, the relation between them might be expressed (with some little exaggeration) by saying that what is new in Chronicles is not true, and what is true is not new. The general reader has no occasion to go to Chronicles for what he can read in Kings; and the historian will be very cautious in accepting from Chronicles what is not recorded in the more nearly contemporary Kings. Looked at from this point of view, Chronicles seems to be a rather useless book, and it has not indeed been much used. But there is another point of view from which it is seen to be of great interest and importance, at all events to the student. If it does not throw any fresh light on the history of the nation before the exile, it throws a good deal of light upon the religious ideas of the writer's own time, which was somewhere about the year 300 B.C. His description of the arrangements of the Temple is all but worthless as applied to the period of David and Solomon; but it is by no means worthless if he were projecting back into their age what he was acquainted with in his own. The Chronicler lived at a time when the completed Pentateuch had for more than a century been the basis of the national religion, and his book is an attempt to re-write the earlier history from that standpoint, whereas the books of Kings are written mainly on the basis of the position reached in the book of Deuteronomy. And not only so, but the Chronicler himself thinks and writes in terms of the later

development of Judaism indicated by the word Torah, or Law. A thorough examination of his book would be a great help to the better understanding of the little known period of Jewish history during which the transition was made from the religion of the prophets to the religion of the Scribes and Pharisees.

Dr. Curtis' commentary, admirable so far as it goes, hardly brings out this point; he does indeed touch upon it, but he does not seem to realise the full importance of it, or to be aware that here is the key to the significance of Chronicles. The commentary therefore remains, for want of it, a very careful and rather dry exposition of a book which the commentator himself found somewhat tedious. If Dr. Curtis had had more knowledge of and sympathy with the later Judaism, he would not have missed this point; neither would he have failed to see that the Chronicler, by his style of writing, represents one stage in the transition from history to midrash. Here, again, he has touched the clue which would have led him along a very interesting and hardly trodden path; but he does not seem to have realised what he was touching. His work is so good, within its limits, that one can only regret that it was not given him to look beyond those limits. Then he would have written not a commentary but the commentary on Chronicles. And the desert would have blossomed as the rose.

R. T. H.

THE EPHESIAN CANONICAL WRITINGS. By A. V. Green, Bishop of Ballarat. Williams & Norgate. 5s. net.

It seems less unlikely to-day than at any time during the last decade that scholars will ultimately exhibit the same measure of unanimity in regard to the Johannine writings as already distinguishes their discussion of the Synoptic problem. There are still, it is true, eminent scholars who entertain views wide as the poles asunder, but these rather mark the limits, and, perhaps, we may add, the limitations on both sides, of past opinion, than express the movement of current critical thought. The merit of the Moorhouse Lectures this year consists mainly, though not entirely, in their historical treatment of the progress of critical opinions to a point of agreement never hitherto attained. The Gospel and Epistles are regarded as the work of an Ephesian school, of which the Apostle John was the founder, whilst the Apocalypse, from external and internal evidence, is directly attributed to the Apostle himself. John the Presbyter, of whom Papias speaks, "may have been a disciple of the Lord, and also a Christian resident of Ephesus, and in close association with John the Apostle." The use of symbol in the 4th Gospel is admitted, but not to the extent claimed by Schmiedel, nor to the exclusion of a historical basis in the discourses of Christ. The use of non-Christian material in the Apocalypse is similarly granted, yet the essential unity of the whole is strongly emphasised. The differences between the Gospel and the Apocalypse, and between John and the Synoptics, are not explained away, as is the case with some, but infallibility of the common tradition is not simply

\* International Critical Commentary: Chronicles. By E. L. Curtis, D.D. Edinburgh: T. & T. Clark, 1910.



assumed. With Drs. Sanday and Drummond, our author prefers to follow the 4th Gospel in its dating of the Crucifixion. On the other hand, whilst he does not, out of deference to Mark, surrender the historic character of the Raising of Lazarus, he "permits the suggestion that the Fourth Evangelist is possibly mistaken in the extraordinary emphasis which he lays upon it, and in the relation between cause and effect which he thinks himself justified in presenting to his readers." The many thorny questions which abound in the Ephesian Canonical Writings are all carefully and critically handled. Without subscribing in every detail to Dr. Green's solution of Johannine problems, we must welcome his lectures as a valuable contribution to the decision upon them which seems alike adequate and inevitable. Where a definitive conclusion is wanting, it is the nature of the evidence, and the impartiality of the judge that are responsible. As it is admirably expressed in the preface, "It is not infrequently the part both of wisdom and of courage to say, We do not know."

## FOR THE CHILDREN.

### MY WHITE PRINCESS.

It is only since I have grown up that I have understood why it so often happens in the old fairy-tales that the soul of the Princess is imprisoned in the body of a white cat.

I had known black cats and tortoiseshell cats and tabby cats, but, until I came to live in the pine country, I had never had any close knowledge of white ones. Whether they are more often found here than in the Midlands I cannot say, but certain it is that in the few years I have spent among the fir trees, I have known more white cats than in all the rest of my life.

Let me tell you about the first of them, for I think she was the dearest of all.

I was staying with some kind country people in a very old cottage covered with ivy. The man used to take round coal, and his wife, who kept the cottage beautifully clean, and found time for reading aloud to her husband in the evening, had a pony and a dog to look after, as well as her white cat, and not one of her animals was ever neglected.

She had a capital kitchen garden, too, that was in good order, from which she used to bring me bunches of sweet herbs, because I liked the clean, wholesome smell of them so much. I was recovering from an illness, and she never was too busy to wait on me and cook me good, simple, invalid food; so altogether, you see, she was as clever as she was kind, and as kind as she was clever.

I had a little sitting-room with two doors. One door opened into her kitchen, and the other was a French window that opened right on to the little front garden, where she used to carry out my long cane chair when it was warm enough for me to lie out of doors in the sunshine, because you know fresh air is better than medicine for people who are ill. But on dull, cold days in winter I had for a time

to remain indoors, and get my fresh air medicine by keeping the window open a great deal.

Sometimes, when I was having my meals, the White Cat would very cleverly unfasten the outer door by hanging on to the old-fashioned latch, and I am afraid that on one such occasion I made her understand that she was not welcome. This was a slight which for a long time she seemed unwilling to forgive, for her master and mistress had accustomed her to taking food with them at their own table.

I really wanted to make friends with her, and admired her very much. She had such dainty, dignified manners, and was so snow-white, and understood the art of washing so perfectly, just as a true Princess should. But, having once been shut out, for a long, long time she would have nothing to do with me. That I could possibly have suspected her of teasing for food, or coming into company where she was not wanted, was an offence she could not pardon, whatever fuss I might make with her afterwards.

I began to be in despair about it, and feared we might never understand one another; or at least that she would never understand me, or know how sorry I was.

But just when I had given up hope, her royal favour came back to me at a most unexpected moment.

I was sitting up at the round table in the middle of the old-fashioned sitting-room, not even noticing that she was in the room, sitting on the hearthrug behind me. I was very tired, and wanted the thoughts to come more quickly for what I was writing. So I bent my head on my two hands, and shut my eyes to think.

I suppose the White Princess thought I was crying, or at least in some kind of trouble; for, before I knew what was happening, I felt a soft white head against my cheek, and there she was on my shoulder, rubbing up against me and trying to comfort me.

Do you wonder that she was soon in my arms, and that we were friends for ever after?

If she was over-sensitive—which I am afraid is sometimes another word for being touchy and making other people unhappy—at all events, she knew how to forgive generously. After that, she never in any way made me feel that she remembered my past mistake.

## MEMORIAL NOTICE.

### MISS EDITH GITTINS.

It is with the deepest regret that we record the death of Miss Edith Gittins, which took place on Sunday, August 7, after a long illness, at her residence, 6, Salisbury-road, Leicester. The deceased lady, who was 65 years of age and was held in affectionate regard by a large number of friends and co-workers, was well known in many spheres of religious, social, and political work in the town. She belonged to a respected Leicester family, being the youngest daughter of the late Mr. Edward Gittins, of Church-gate, a gentleman who was a member of the Town Council as long ago as 1847, and also served on the Board of Guardians.

For many years Miss Gittins was a prominent member of the Great Meeting, and took an active part in many organisations connected with it, being a member of the Vestry of that body, and having charge of the senior class in the Girls' Sunday-school; while a few years ago she founded the Women's Friendly Society in connection with the congregation. In political life she was well known as president of the Leicester Women's Liberal Association, and was ever an ardent worker for the cause of women's suffrage, being a vice-president of the National Union for Women's Suffrage, and chairman of committee of the local branch.

With the late Mr. Alfred Paget, she was one of the founders of the Leicester Kyrle Society, and was a warm advocate of many educational movements. In social work generally her energies and natural eloquence combined to make her a forceful advocate of all causes tending towards the amelioration of social conditions. A great deal of useful work thus stands to her credit, much of it accomplished so unostentatiously that few probably know the full extent of her labours for the good of others.

As an artist Miss Gittins was widely known as a painter in water colours. She was a member of the committee of the Leicester Society of Artists, and for many years her work was shown at the annual exhibitions.

Her remains were cremated on Wednesday the 10th, and the ashes, enclosed in a casket, were taken to the Great Meeting, where the funeral service, conducted by Rev. E. J. Fripp, took place on Thursday. The large congregation present included many personal friends, members of the Great Meeting congregation, and representatives of the numerous organisations with which Miss Gittins was so actively associated. In the course of his address Mr. Fripp said they were met to express their regret at the death of Miss Gittins, and to thank God for her noble and beautiful life. As Leicester people they were proud of her. She was a Leicester woman born and bred, and she gave of her best to her native town. But there was more. In her religious denomination, in her political party, in her spheres of usefulness as a teacher and an artist, she brought honour to Leicester by the admiration felt for her talents and her character. She was peculiarly the child of the Great Meeting. None understood better its essential principles. She had the fine literary and spiritual discrimination which was one of the best products of Liberal Christianity. She realised also that the supreme function of their Church at the present time was the interpretation of God's hand in the phenomena of society. She knew that every social problem was a challenge to theology. She was by tradition and temperament a Puritan. She stood for purification—in religious doctrine and worship, in politics, in commerce, in home and school life. Her whole nature hated what was impure, adulterate, unvarnished, questionable. She scorned the latitude which said one thing and meant another, and the indifference which, in the name of good nature, tolerated iniquity. At the same time, she passionately loved beauty. She lived in



it, her imagination was full of it, and she gave of it to others in every thing she did. A Puritan to the core and an artist to her finger-tips—that was a rare combination of qualities, a union of gifts which puzzled the world, and exercised upon it a strange and incalculable potency. Further, she was a democrat in the best sense; one who honoured labour, who preferred labour everywhere to privilege, and whose one idea of culture was to bless with it the many. Her heart was with the people, instinctively and immediately with the weak against the strong, with the woman against the man, with the child against ignorant and brutal parents, with the new in its struggle against ancient and vested wrong.

Those who differed from her called her impracticable and questioned her conclusions, but her point of view was invariably a lofty one—never merely prudent, never based on mere self-interest. People had complained of her restlessness and impetuous spirit, and a friend had spoken of her as almost pugnacious. Yes, but for what, and against what? Why, on behalf of those things which were true and just and pure and lovely and of good report, and against the things which were unfair and false and mean and of a vile name. "Blessed are the restless, impulsive, valiant souls who will not leave us alone in our dull and deadly apathies. Their indiscretions sometimes serve us well when men's dear plots do pall. How often we find ourselves in the mire for want of that wisdom which despises consequences and looks straight into the face of God."

Referring to the late Miss Gittins' amazing energy, Mr. Fripp said she was the life and soul of everything she undertook. In the Women's Liberal Association, in the Kyrle Society, in the Society of Leicester Artists, her influence was felt and obvious, and within the walls of that place of worship it was even more remarkable. In conclusion, Mr. Fripp said they were there that morning to think with infinite sorrow that they would never see her again. But still more they were there to thank God and take courage. They were there to rejoice in quiet confidence, to lift up their hearts in gratitude that they had her, and had her so long in their midst. She made God more real to them while she lived, and she made Heaven more real to them in her leaving them. She was their leader still, telling them the truth of the Master. "Blessed are the pure in heart, for they see God." She lived an intensely happy life; for, amid all the burden that weighed upon her of the world's sin and wrong and loss, she knew the love of God, the wisdom that was teaching us, the goodness that was guiding us, the blessedness that awaited us when we learnt His will.

## THE SOCIAL MOVEMENT.

THE latest reports of the working of the Labour Exchanges show that they are justifying their existence. The figures for July, issued on Tuesday last, prove that increasing numbers are finding employment through the

agency of the Exchanges; and that employers are co-operating by giving notice of places which they have to offer. The number of vacancies filled in July was 33,813 as compared with 41,650 in June. But the July figures covered a period containing six fewer working days than in June, and the average number of vacancies filled per day rose from 1,388 to 1,409. The proportion of vacancies filled to vacancies notified by employers rose from 81 per cent. in June to 85 per cent. in July. It is interesting to note, as one of the curious fluctuations of industry, that the demand for workers exceeds the supply in the case of coach and motor body makers, the textile trades, and women in the clothing trades and laundry work.

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THE fact that the International Miners' Congress has just completed its majority offers, says the *Manchester Guardian*, a convenient opportunity of reviewing what has been done. The Rt. Hon. Thomas Burt, M.P., one of the founders of the International Movement, in the course of an interesting interview, said:—

"Wages in all the Continental countries have immensely improved. I do not myself attribute that entirely to the trade unions, because there has been a development and improvement in social conditions independently of that, but still the trade union has been the factor which has largely helped on the improvement. In Belgium particularly they had a large number of women working underground in the mines; now there are only eight survivors of that bad system. The reason for their remaining is that the law prohibiting women working underground permitted those who were actually in the mines to continue their employment. When we began the movement, the wages in Germany were 4 marks a day (4s.) as payment for long hours of work. In Belgium the wages were not more than 3 to 3½ francs a day (2s. 6d. to 2s. 11d.). In France they averaged from 4 to 4½ francs (3s. 4d. to 3s. 9d.). We regarded the Continental wages as very low, even in Germany, which was the best of the Continental countries. The hours were also long—from 10 to 12 hours a day. The improvement in wages has been accompanied by a considerable shortening of the hours of labour, partly as a result of trade union effort, partly by legal enactment. It is only fair to say there has been absolute good feeling throughout the international movement. The scenes that marked our earlier congresses did not arise from any racial ill-feeling, but from linguistic difficulties and lack of familiarity on the part of the Continental delegates with the conduct of public meetings."

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MR. ALBERT STANLEY, M.P., spoke in similar strain about the improvements that have been already achieved, and the mutual good that has resulted to the workers of all the countries represented at the congress. The improvement that has taken place in the material condition of the Continental miner is most marked. Take the position in France, where the wages of the miners have risen from 4 francs to 7 francs a day. Our Continental fellow-workers have taken occasion by the hand and equipped themselves with a general knowledge of trade conditions equal to the best men in the British labour movement. One of the most remarkable things about these meetings is the solidarity of sentiment. We seem to speak with one voice as one nation instead of the representatives of various nations. It is wonderful how quickly an advance obtained in one nation is followed by the other nations. The international movement has also had a markedly good effect on British trade unionism. It has caused men to take a broader view of things, and instead of thinking parochially one thinks what will be the effect of any action internationally."

## THE UNITARIAN VAN MISSION.

During August the vans have been visiting the following places:—The Northern Van Aug. 4 and 5, Pelaw, Aug. 6 to 10, Felling-on-Tyne, and Aug. 11 to 17 Gateshead. Rev. H. Fisher Short was missionary to the 5th inst. Over the week-end Revs. W. Lindsay and H. Cross took the meetings, and they were followed by Rev. E. W. Sealey, who spent ten days in the neighbourhood and preached at Newcastle on the Sunday. Rev. A. Hall took the chair and spoke at a few of the meetings, and Rev. W. Wilson also participated. The Midland Van left Colne on August 4 for Keighley, was at Bingley from the 9th to the 13th, and at Shipley on the 13th. Succeeding Rev. D. J. Evans came Rev. W. Clark Lewis, who acted as missionary for ten days. He was succeeded by Rev. W. Rosling and Mr. L. N. Hemingway, and Rev. Fred Hall is now with the van.

The Southern Van has spent the whole of the fortnight in and about Portsmouth, and is now moving slowly along the coast. Rev. Geo. Ward, of Guildford, has been missionary, and with the exception of a single meeting, at which Mr. George Jones spoke, he and his lay-missioner, Mr. H. C. Hawkins, have conducted the whole of the meetings without assistance from auxiliary speakers.

In each district there has been very useful assistance rendered by members of the local churches, and the presence of the choirs has occasionally done much to make the meetings a success. The reports show that the meetings have almost invariably been well attended.

The most interesting feature of the work has been a series of dinner-hour meetings which Mr. Ward and Mr. Hawkins have held at the dock gates in Portsmouth. There has generally been an attendance of about 250, and the men have remained until the last possible moment.

The missionaries in each district have had to contend with a certain amount of opposition, and the questions that have been asked are distinctly above the average. One night an opponent of a new kind put in an appearance. He was an ex-Unitarian who had been converted to orthodoxy, and he informed his hearers that when he was in a Unitarian Sunday school he was never taught the Bible. That damaging fact went further than all the questions of the night.

T. P. SPEDDING.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Bedfield.**—The Sunday-school anniversary services were held last Sunday. For several years past it has been the custom to hold some part of the anniversary services in the open air, and invite other denominations to take part. Last year the Baptist minister of Hordsham divided the evening service with our ministers of Framlingham and Diss. This year the Methodist minister of Framlingham and the Baptist minister of Eye were to have joined, but owing to holiday arrangements it was found impossible to find substitutes for their pulpits. Mr. John Burnip, Primitive Methodist, of Eye, however, very readily consented to preach the annual sermon in the afternoon in the Bedfield Chapel, and to join with the Rev. W. Birks, of Diss, and Rev. R. Newell, of Framlingham, in the united service in the open in the evening. Hunger's Green is spacious and sheltered by trees, and forms an ideal preaching ground for a crowd, and a



multitude like those of New Testament times assembled to hear the Gospel of God from these three village preachers, who, though differing on several points, yet agreed on many more, and those the essential truths of religious life. The music, too, consisting of contributions by the string band formed of young men of the club attached to the Suffolk Village Mission, and special hymns and anthems by the chapel choir, added largely to the enjoyment and success of the day. Very sweet it sounded on the quiet Sabbath evening, as the sacred music floated over the fields to the adjoining villages, of which Hunger's Green forms a centre. Many denominations were represented, both in the afternoon and evening; and people came from many parishes round, some five, six and eight miles distant. On the previous Monday the school children were conveyed to Ashfield in vehicles, where, by the kind favour of F. M. Youngman, Esq., J.P., of Thorpe Hall, they enjoyed an afternoon of romping and games. Tea was provided for them later on.

**Manchester: Upper Brook-street Free Church.**—The members of Mr. Peach's late congregation, and other friends, have decided to present him with a testimonial on the occasion of his retirement from the ministry to take up the secretaryship of the Northern Counties Education League, formerly held by the late Rev. J. Hirst Hollowell. Mr. Peach, having done an amount of good work, not only for Manchester, but for the country in general, it is very likely that many will be glad to have the opportunity of subscribing towards the testimonial to show their appreciation of Mr. Peach's work. Subscriptions will be gladly received, and acknowledged, by the treasurer to the fund, S. C. Templar, 33, North-avenue, Levenshulme, Manchester.

**Stalybridge.**—Mr. Oliver Mee, the manager of the Board of Trade's Labour Exchange, visited the Sunday-school and church on Sunday, August 14. In the afternoon he addressed united classes of both sexes of various ages, in the larger guild room. His subject was "The Functions and Aims of Labour Exchanges." The speaker declared that Labour Exchanges were outside politics and creeds; that they were the outcome of the Poor Law Commission, and, in addition to meeting their special functions, would provide data for further social legislation. By regulating the supply of labour the Exchanges would satisfy a felt want. At the close of the address several pertinent questions were dealt with. At the evening service, which was conducted by the minister, Mr. Mee, who is a Wesleyan, delivered a sermon on "Labour Exchange Work as Practical Christianity."

## NOTES AND JOTTINGS.

### THE BURIAL PLACE OF KEATS.

An old proposal to run a road across the Protestant Cemetery in Rome, a strip of which has hitherto belonged to the Municipality (although the burial ground itself is the property of the German Government), has been again defeated. The graves of many notable English people are thus saved from desecration. Owing to the sympathetic and tactful efforts of the German Ambassador, a Convention has been drawn up by which the Municipality abandons the proposed road, and cedes to the German Government the piece of land separating the old and the new cemeteries. These cemeteries will, in future, be united, and the only part which now belongs to the Municipality is the bit of land running between the pyramid of Caius Cestus to the deep ditch surrounding the old cemetery. This they have decided to "beautify," and it is to be hoped that the task will be worthily performed.

### LIVE AND LET LIVE.

Mr. Sidney Trist, the editor of the *Animals' Guardian*, has written a one-act play for children entitled "Live and Let Live," in which he preaches the wholesome doctrine of kindness to every thing that breathes. He brings out in a way that should impress all young people, the fact that many of the so-called pleasures, certainly of those who live in the country, are associated with the wanton slaughter of wild creatures. Dorothea dissects rabbits, and captures butterflies, Hugh goes in for "ratting" and shooting rooks, Dickie likes fishing, and Cissie puts worms on the hook for him; the curate hunts, and Tom Dexter, it is explained, has "quite a jolly time" on his father's estate, for "when the partridges and pheasants are done with, they thin out the rooks and the sparrows." Aunt Mary, with her kind heart and her Band of Mercy, seems to be the only person, except the much-horrified mother, who has a good word to say for the dumb creatures these individuals so ruthlessly destroy, and the "playlet" ends with a little sermon from her which might well, we think, be made a trifle longer and more effective.

### PRINCESS LOUISE AND GRANGE FELL.

An interesting letter has been sent to the press by Canon Rawnsley, the hon. secretary, and Mr. Nigel Bond, the secretary of the National Trust, which runs as follows:—

"It has been the idea of the founders of the National Trust from the beginning that gifts to the nation of places of beauty or of historic interest would form very fit memorials of those who have passed away. It is with great pleasure that we announce that our President, the Princess Louise, has determined to purchase the superb view-point of Grange Fell, in Borrowdale, and make it, through the National Trust, a gift to the public in memory of the late King. We shall thus have the name of Edward VII. permanently connected with the Lake District, and as Victoria Bay on Derwentwater preserves the name of his mother, so King Edward's Fell in Borrowdale will preserve the name of her honoured son."

\* \* \*

"There are still several acres of the Fell that can be added to the memorial if friends desire to do so. An acre costs £7 7s. We have raised £1,650; there remains £750 to be obtained before the purchase can be completed."

### MR. FREDERIC SHIELDS' FRESCOS.

The frescoes in the beautiful little Chapel of the Ascension, in Bayswater-road, upon which Mr. Frederic Shields (a veteran Associate of the Royal Water-Colour Society) has been engaged for ten years, are now nearing completion. The Chapel was built in 1893 by Mrs. Russell Gurney as a place for private devotion, and it has no minister. The commission to the artist was that he should decorate the interior with the story of the Divine Dispensation—Patriarchal, Mosaic, and Christian—and Mr. Shields is anxious to finish his task before the winter.

### A MONUMENT TO THE PILGRIM FATHERS.

President Taft, says *Public Opinion*, has just dedicated a monument which commemorates the signing by the Pilgrim Fathers of the famous compact on the *Mayflower* in Province-town harbour. Under it John Carver was chosen Governor of the first permanent British Colony in New England. Located on an imposing site on Town Hill, the monument, which is constructed of Maine granite, rises to a height of 252 ft. from its base, or 347 ft. above the harbour. It cost £18,000, of which the Federal Government contributed £8,000, the Commonwealth of Massachusetts £8,000, and the Pilgrim Monument Association the remainder.

## "SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

### Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, **Professor Boyd-Dawkins, D.Sc.**, of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

### Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

### Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

### Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kingsway, London, W.C.



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### POVERTY AND FOOD REFORM.

SOCIAL reformers sometimes, we fear only too often, overlook the importance of spreading among the masses more rational ideas on the choice and preparation of food. The meagre income, which arrives only in dribblets, has to be spent on inferior goods bought in small quantities. Tea bought in ha'porths would be a tax on a middle-class income, not to speak of the quality of the leaves, shall we say, which alone can be procured for the exiguous copper. While we have every respect for those self-sacrificing individuals who leave salubrious districts to foregather cheek by jowl with slum-dwellers, we think their reforming zeal would be much sharpened if, besides living amongst the poor, they also for a few weeks at a time tried to live on the same fare, prepared in the same way, consumed under similar circumstances. We can remember, about a decade ago, when our ideals were high and our digestion vigorous, and we had not yet discovered that we had a liver, sampling the preparations of scores of slum eating-houses, with the result that our whole view of life was materially altered. The process of abandoning the cherished convictions of youth, or rather the traditions with which we had been carefully indoctrinated, advanced with equal rapidity whether we purchased the raw food material of the shops and stalls or, greatly daring, batted upon the finished product of the eating-houses. Chops and steaks, from we know not what animal, sausages fearfully and wonderfully made, fish called by plausible names like sole and plaice, though indubitably of humbler species, and liberally showered with rank and biting condiments; pickles that would corrode an iron pot, chips oiled and salted to rouse jaded palates, no menu could repel the ardour of those enthusiastic days of investigation. Notwithstanding the Food and Drugs Act, articles of common diet among the poor are adulterated to an incredible degree. Nay, so extensive are the ramifications of adulteration that the materials used to adulterate are themselves in their turn adulterated. Breakfast of tea and bread and margarine, lunch not much more substantial hastily gobbled in a restaurant, more digestion-destroying tea later in the day, supper of fish and chips, such is the daily diet of your slum-dweller. Moreover, if temperance reformers ate the food which is all that so many of the poor can aspire to, they would perhaps understand, better than many of them do, why so large a proportion of the poor aggravate their poverty by resort to the public-houses. Most of their diet has so little real sustenance in it, and is, moreover, so highly spiced, that it produces a craving for intoxicants which only the very strong-minded can subdue. And Kipling's hero need not have sighed to be taken "somewhere east of Suez," at least "to raise a thirst." That he could have done any time by going but a little east of Temple Bar and feeding with the inmates of Whitechapel and Stepney.

It seems quite clear, from the investigations of Rowntree and others, that in no industrial country of the present day is it possible for a large proportion, perhaps a third of the population, with their present income, to feed themselves in a manner liberal enough to keep them in a state of physical efficiency. They do not know which foods are most nutritious, and if they did they probably could not buy them. Few, even of those who are tolerably well off have anything but the vaguest ideas of the dietetic value of the foods they eat. Most of us dutifully accept without question what our wives or mothers or sisters or house-keepers set before us for food. Still less has your slum-dweller any clear idea of what food would best enable him to perform his hard physical toil, supposing he is in the lucky position of having work. His wife, whose charring or casual labour is often the main, if not the

## The Bread Problem.

Modern white bread has been robbed of all the vital and strength-creating qualities of the wheat. It is a cloggy, starchy, white substance which proves a fertile soil for constipation, appendicitis, and kindred diseases.

The ordinary wholemeal (brown) bread represents the opposite extreme. Coarse, branny particles unduly hasten the half-assimilated food through the system and cause stomachic and intestinal irritation—a positively dangerous thing.

The problem is how to avoid the dangers of both, combine the fineness of white flour with the nourishing properties of wholemeal.

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sole support of the household, has not the skill to choose the most nutritious foods, or the time to make them ready, nor the apparatus by which many lower middle-class kitchens can make a brave show on very little expense.

The burden of poverty would be not considerably lessened, if those who now suffer from it had a little knowledge of food values, and could be led to see that even severe physical labour can be sustained upon foods that cannot very well be adulterated, which for their size contain much nutriment, which need only the simplest preparation, and which leave behind them no craving for stimulants. In London, for example, fruit can be obtained cheaper than almost anywhere else in the country, and often earlier. Residents in the slums are being taught that banana crates make inexpensive and quite good cradles for their puny infants, but not always that bananas, besides being cheap and needing no preparation, are extraordinarily sustaining. Cereal foods, of which there is abundant variety, are cheap and easily made ready. Nuts are usually bought as a luxury by way of alternative to cheap sweets; how many of the poor know that they are a wholesome and highly-nutritious food. All this seems unnecessary, commonplace, yet in the matter of food, as in many other things, it is the obvious and commonplace which needs saying.

### Board and Residence.

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**WANTED,** for the winter or permanently, by Lady living in Midland town, a COMPANION-BOARDER, one willing to take a friendly interest and give some light help in the house and pay actual cost of maintenance. Two ladies not objected to if friends willing to share room. Town has facility for study. References and full particulars exchanged.—TRINA, INQUIRER Office, 3, Essex-street, Strand, W.C.

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